

THE  
Peace and Joy  
OF THE  
S O U L

Procured and Preserved.

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— *And he went on his way Rejoycing,*  
*Acts 8. 39.*

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L O N D O N,

Printed for *W. Freeman*, at the Bible  
over-against the Middle-Temple-gate,  
in *Fleet-street*, 1700.

THE  
Peace and Joy

OF THE  
S O U L

Preserved and Restored.

By  
J. G. W. O. W.

Printed for W. F. ...  
in the year 1850.



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TO THE  
READER.

EVERY wise Man is for making his Life as easie as he can; and would they all meet together to Consult which way, they'd find none like that the upright Man is in already. They would agree with the wisest of them, that there's nothing better under the Sun, than to be Merry and Rejoyce; \* and yet, that there's no solid, durable Joy to be found in sensual Pleasures, or Secular Enjoyments; much less in any sinful ones: For, to enjoy these, Men are forc'd to run from themselves under the shelter and refuge of Atheism, to take those Principles as an opiate to procure a dulness

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\* Eccle. 2. 24. Eccl. & 3. 12, 13, 22. & 5. 18, Eccl.  
& 8. 15. & 9. 7.

## To the READER.

*ness and Lethargy of Mind, to still their affrighting Apprehensions, which so startles, scares and terrifies them: To banish from them (O foolish People and unwise!) the Thoughts of God, the only Fountain of everlasting Satisfaction and Delight, to those that place their Happiness in him; in being, and doing good. Which is the only way to Procure and Preserve (what all Men desire) the Peace and Joy of the Soul.* For after all endeavours and Experiments, no abiding Comfort will be found, but in a virtuous Life. Not that the pleasures of Religion are felt alike by all; but, the sincere Practice of it, is the only way to find Rest to our Souls: And the steady bent and tenor of our Hearts and Lives, is a surer ground of Comfort, than our Souls ravished with sensible Joys, (which we may be mistaken in.) Our Saviour admitted but three Disciples to his glorious Transfiguration; one only lay in his Bosom; yet all, except a notorious Traytour, dearly Beloved by him,

## TO the READER.

him, and sit with him in his Throne; as all shall who Believe in him through their word. Among the Tryals some of them meet with, is a Melancholy Constitution; not (as falsely Charged) the fault of Religion, nor theirs neither, so they strive to Rectifie it, give not way to it, stir up themselves against it; If the Iron be blunt, put to the more strength. They are not answerable for the meer Effects of it, but Considered by him who knoweth our Frame, remembers that and all other Bodily distempers and disadvantages we pass through here. This I declare (saith an eminent Man) to every sincere Person so continuing, he is always safe. The uncheerful Temper the Author formerly hath been liable to, and of late sometimes found two or three of his Acquaintance in, moved him to Collect and put together the following Lines, which had not Increased the Croud of Books, if any in it (as he thought) so sutable for them as this. If it advantage them only,

## To the READER.

*he hath his End, though it serve no other. The Prayers are (as our Saviour directs us in his, to be daily used by us) at the same time also for all others, that are in a like Condition with themselves.*

THE

**THE**  
**Peace and Joy**  
**OF THE**  
**SOUL**  
**Procured and Preserved.**

**The First Part.**

*My dear Friends,*

**W**E can never sufficiently  
adore the goodness of  
God, in making the Con-  
ditions of our everlasting undistur-  
bed Rest, so effectual for our pre-  
sent

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sent Comfort. While we serve, we  
please him; we ease and gratifie our  
own Minds; are made partakers of  
the Divine Nature, by imitating the  
Divine Perfections, in Goodness,  
Righteousness and Truth, and so  
become acceptable to him, and our  
selves too. Notwithstanding the  
rude Treatment Religion finds from  
an ungrateful World, there's no-  
thing on Earth so conducive to our  
Satisfaction and Delight in it, as  
*making that our Business*: And there-  
fore, *to procure and preserve the Peace*  
*and Joy of our Souls,*

In the first Place; let us *discard e-*  
*very evil Thing,* and so keep our selves  
in the Love of God (a) *by doing that*  
*which is well-pleasing in his sight.*  
Sincerity is the only way to assure,  
and secure us in the Divine Favour,  
and to free us from all doubts con-  
cerning it. *The work of Righteousness*  
*shall be Peace, and the effect of Righte-*  
*ousness,*

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(a) Jud. v. 21.



ousness, quietness and assurance for Ever (b). The Primitive Christians were never troubled with Writing or Reading Cases of Conscience; being true to their own, maintain'd their Joy in a world of trouble; so that they were but as sorrowful, yet always rejoicing—as having nothing, and yet possessing all things (c). The straight way to Heaven is very plain and pleasant; Joy and gladness shall be found therein, thanksgiving and the voice of melody (d). But Men may thank themselves for misgiving fears in forbidden, dark, or doubtful paths. It's not Religion, but the want of it, or superstitious mistakes about it, that disquiets Minds. An honest innocent Man knows the punishments the Laws of his Country denounces against Thieves, Murderers, or the like Offenders, without being terrified, or dismayed at them.

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(b) Isa. 32. 17. (c) 2 Cor. 6. 10. (d) Isa. 51. 3.

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them. Great peace have they which love thy law: and nothing shall offend them (e). Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart (f).

(2.) The good state of the Body is no small advantage to the Mind. Let us therefore use the abilities and assistances God hath given us for our Health; under a grateful sense, that we, and all the accidents and uneasiness of our Sicknes, are in his hands who errs not in bringing about his gracious purposes for the good of our Souls or Bodies; even by others Errors and Oversights, as well as by their Care and Kindness. To be peevish with our Disease, Medicines, Food, Attendance; fretful and uneasie on every little mistake, error, slowness, or forgetfulness; when things are not done as, or when we would; to make Burdens which are not too heavy

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(e) Psa. 119. 165. (f) Psa. 32. 11.



*Procured and Preserved.* II

heavy (by Divine Assistance) to be born, at present *Intolerable*, by pusillanimous, anxious fears and mistrusts of what they may be in a little time; renders us troublesome to our selves, and others; deprives us of that Composedness, Quiet, Peace and Comfort, which is the result of Patience, Resignation, hope in God, and a thankful sense of all his past and present **Undeserved Mercies**, *They cannot be reckoned up in order unto thee, O Lord my God: if I would declare and speak of them, they are more than can be numbred (g).*

(3.) *Avoid solitariness, and being unemployed.*

*Retirement*, to melancholy Constitutions, is the Food and Element of Discontent, where no joy was ever found; sutable Society rouzes and revives the dull and clowdy, the listless and unactive; cheers and refreshes the disconsolate Soul; *Iron sharpeneth Iron, so a Man sharpeneth the*

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*the countenance of his friend (b);*  
chases away those fullen, black,  
and dismal Imaginations, which  
are such Enemies to, and hinder us  
from maintaining a constant chear-  
fulness of Heart, and lightfomness  
of Spirit, so advantagious, so well-  
becoming us in our Pilgrimage. *Good*  
*Company* animate and encourage  
one another in most dismal times,  
divert from sad and melancholy  
Musings, exhilerate the drooping  
Spirit, lift up the Hands that hang  
down, and the feeble knees; have  
had their Hearts burn within them,  
as they walkt together and were sad,  
whilst talking of our Redeemer,  
who hath done so much for us, is  
coming to take us to himself, and  
so shall we be ever with the Lord,  
wherefore comfort one apother with  
these words (i).

*Idle-*

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(b) Prov. 27. 17, (i) Mal. 3. 13, &c. Luk. 24.  
13, &c. 1 Thess. 4. 14. &c.

*Idleness* is one of the most tedious irksome things in the World; rack-  
ing *the Soul* with melancholly Con-  
ceits, with troublesome distracting  
Amusements; starving it for want  
of satisfactory Entertainment; cau-  
sing it to feed on its own heart, by  
doleful Considerations; infesting it  
with crowds of stinging Thoughts;  
gauling it with the sense of shame-  
ful Sloth and Laziness. Every one  
should consider *the World* as the Fa-  
mily of that great House-keeper, of  
whom the whole Family of Hea-  
ven and Earth is named (*k*). And  
*himself* as an Officer or Servant pla-  
ced by God in his Station, to confer  
in his order and way (or rather in  
God's, wherein he hath set him)  
somewhat towards a Provision for  
the maintenance of himself, and Fel-  
low-Servants. And when we are

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are prepossess'd, and have no room or vacancy for frivolous pensive Imaginations. A sedulous Application to Business, cheers the Spirit with wholesome Diversion, with pleasant Entertainment; quickens, inflames our Activity; diverts us from the sense of Pain, and anxious Perplexities; preserves the vigour of our Minds, and health of our Bodies; from a dull Listlessness, a heavy Unweildiness seizing on us. *Industry* hath an innate satisfaction, which tempereth all Annoyances; redeems us from the molestations of Idleness, that lies on others hands as a pester-ing Incumbrance; even ingratiate the Pains going with it; delighting us, that we are not squandering away precious Time; not burying, or abusing, but using the Opportunities, Abilities, and Advantages he hath given us for our selves, and him that needeth; whereas, he that doth not *Earn*, can hardly own his *own Bread*, and in *St. Paul's* judgment,

ment, should be debarr'd of Food (1).

(4) Let's endeavour to *keep our selves in a calm, serene, even State*, which is the State of Peace; and upon any breach of it, without the least delay, return to it again, through him who is the great Mediator between God and Man. When we would *have, or do any thing*, lets stand exactly *even and indifferent* as to the *Event*, that whatsoever *that* be, our *Happiness* may be the same, even as if we had desir'd nothing at all. Without being transported on account of any good or bad Success, be it what it will. Avoiding all Dissatisfaction, Sorrow, Fear, and Anger, Peevishness, and immoderate Care, Heaviness, Grudging, and Complaints, with all occasions of them. Inuring our selves to bear Repulses, Abuses, Injuries, Contempts, Scoffs, Reproaches, Slanders, Losses, Crosses; those Calamities, which are

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(1) 2 Thess. 3. 10, &c.

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so grievous Discontents to others, with composed, sedate, unconcerned Minds; diverting, refreshing, recreating *them* by contrary pleasing Objects. Not dwelling upon melancholly Prospects, sad Remembrances, and recitals of our Miseries; but on the *best, most pleasing part* of our *Condition*. Eying, not those above, but below us, not him in the *Chair*, but those that carry it: Not what we *want*, but *enjoy*, and others are *without*: What God hath done, and provided for us. Let our Thoughts, our Hearts be where we profess our Treasure, our Country is: Let our Blessedness, our Reward, (which it's possible to make sure of, and Christ hath told us how) [*m*] be always rolling in our Minds, and we shall have a perpetual Antidote against all dejection, which is fed by disobedience and unbelief. *While we look not at the things that are seen,*  
but

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[*m*] Mat. 5. 3, &c.



but at the things which are not seen; Ours appear light Afflictions, and but for a moment, and working for us a far more exceeding and eternal weight of Glory (n). Its too much pondring on this World makes our Minds uneasie, which if imploy'd on Divine Objects (alone capable of satisfying our immortal Appetites) would support and comfort us, when nothing else could (o). And therefore, lets think as little as may be on things below, and not at all on any thing that's apt to make us sad; which the Prophet owns his fault, and for which he chides his Soul, and chases away with delightful Thoughts of God, (his Goodness, Grace and Mercy) and Psalms of Praise (p). And so should we, frequently raising up our Souls in pious Ejaculations; saying continually, the Lord be magnified; Blessed be God (q). In our Devotion exercising Acts of

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(n) 2 Cor. 4. 16, &c. (o) Psal. 119. 92. (p) Psal. 43. & 77. (q) Psal. 35. 27. & 40. 16.

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Resignation, and expressions of our Trust and Confidence in him, (the most effectual way to obtain it.) But thou O Lord art a shield for me, my glory, and the lifter up of mine head. The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my Buckler, and the horn of my salvation, and my high tower. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. For in the time of trouble, he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me, he shall set me up upon a Rock (r). And therefore,

(5.) Let nothing make us stagger, or be able to shake our steadfast trust and confidence in God; his promises to us, his providence over us, doing what we

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(r) Psal. 3. 3. & 18. 2. & 27. 1, 3, 5.



we are able for our own *Salvation, Relief and Safety*; and then humbly, and faithfully recommending, and intirely delivering up our selves, Souls, and Bodies, and all our concerns into his hands; under a quiet composure of Mind, that *he takes care of us, will make good his word unto us.* Mankind in general are invited to depend continually upon him, from the care he takes of all his Creatures, his whole Family. But there's more-over, not only his particular Love, but *his multiplyed Promises* to his Children; to those devoted to his Service. And he'll sooner dissolve the whole frame of Nature, than *break his word*, which he never hath done, nor never can.

And what would Men give upon the Brink, to be *sure of Pardon*? Good Men are *as sure of it*, as of *their own sincerity*, as of the word of God. And, *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his*  
way.

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way and live. Turn ye, turn ye from  
your evil ways, for why will ye die, O  
house of Israel (s)? Wash ye, make ye  
clean, put away the evil of your doings.  
Cease to do evil, learn to do well, (saith  
the Lord.) Though your sins be as scar-  
let, they shall be as white as snow;  
though they be red like crimson, they shall  
be as wool (t). When the wicked Man  
turneth away from his wickedness that  
he hath committed, and doth that which  
is lawful and right, he shall save his soul  
alive (v). Let the wicked forsake his  
way, and the unrighteous man his  
thoughts, and let him return unto the  
Lord, and he will have mercy upon him,  
and to our God, for he will abundantly  
pardon (w). Who will have all men to  
be saved, and to come unto the knowledge  
of the truth (x). Not willing that  
any should perish, but that all should  
come to repentance (y). And therefore  
sent his Son to be the Saviour of the  
World.

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(s) Ezek. 33. 11. (t) Isa. 1. 16, &c. (v) Ezek.  
18. 23. (w) Isa. 55. 7. (x) 1 Tim. 2. 4.  
(y) 2 Pet. 3. 9.

World. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (x). Who gave himself a ransom for all (a). Tasted death for every man (b). Became the author of eternal salvation unto all them that obey him (c). For, the Lord hath laid on him the iniquity of us all; He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed (d). Herein God commended his love towards us, in that while we were yet sinners, without strength, Christ died for us, for the ungodly (e). And the Blood of Jesus Christ his son cleanseth us from all sin (f). Then, who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh inter-

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(x) 1 John 4. 14. & 2. 2. (a) 1 Tim. 2. 6.  
 (b) Heb. 2. 9. (c) Heb. 5. 9. (d) Isa. 53. 5, 6. (e) Rom. 5. 6, 8. (f) 1 John 1. 7.

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*intercession for us (g). Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (h). So that whoso confesseth and forsaketh his sins shall have mercy (i). For, if we confess our sins, he is faithful (having promised) and just, (Christ having satisfied) to forgive us our sins, and to cleanse us from all unrighteousness (k).*

*And, he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (l)? Without question he will, who so dearly loved us. By our incredulity we dispute the goodness and veracity, the truth and faithfulness of God. For every unworthy distrust of him, a good Man reproves himself; as arguing, great Ignorance, or little Faith. They are our Saviours own words, therefore can never possible deceive us, Seek ye*  
*first*

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(g) Rom. 8. 33, 34. (h) Heb. 7. 25. (i) Prov. 28. 13. (k) 1 John 1. 9. (l) Rom. 8. 32.

first the kingdom of God and his righteousness, and all these things shall be added unto you (m). That is, as himself explains it, all these things which our heavenly Father knoweth we have need of. And sure then, we have little temptation to fear want, when we are assur'd of all needful things; it may perhaps be an equal mercy to secure us from great abundance, and from necessary sufferings no mercy, but a diskindness. The Psalmist thankfully acknowledges Afflictions among the great Blessings of his life (n). And our Saviour injoyns us to rejoyce and be exceeding glad, instead of being cast down under them (o). And concludes it a great reflection on the Divine Providence, and his constant followers, to be diffident of his fatherly goodness to us, who are his offspring (p); and who hath implanted such a tender care and kindness in natural Parents to  
their's

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(m) Mat. 6. 33. (n) Psal. 119. 71, 75. (o) Mat. 5. 11, 12. (p) Acts 17. 28.

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*their's* (q). He's the best judge of all Mens necessities ; and appoints or permits nothing, but what's for our welfare, benefit, advantage ; in right reason, all things considered, *best for us* ; and what we should be sure to wish, if we rightly understood our own Case. Making it our business to please him, if we affect not to lay it on thick ; squander not away our provision ; be satisfied with what Nature desires, and what infinite Wisdom and Goodness appoints ; we shall have so much as is necessary to support us in our Beings ; not only enough to keep Life and Soul together, but a sufficient competency for industrious, moderate, frugal Persons ; and while we're sure of thus much, we must blame our selves only, if we be unhappy for what's not really needful for us.

*The Lord also will be a refuge for*



ble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee (r).

When, and as best, keeping them from, supporting them under, delivering them out of all their troubles.

And now having brought our selves to a *stedfast dependance upon God*; we shall find, we have laid the surest foundation for our own Comfort and Happiness, in this World, and that which is to come; of such unspeakable advantage is *this excellent duty* to all that are rightly exercised therein. Its the best recommendation to the Divine Blessing and Protection; the best antidote against cares and fears; the best support under all pressures and calamities; the best preparation against the prevalency of those temptations, whereby the diffident and distrustful of God's Providence, are sure to be

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over

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over-come. This necessarily disposes us, to take no thought for the morrow : To forbear tormenting our selves with direful expectations of what may happen hereafter : Banishes, chafes away all doubtful Apprehensions ; lays us in a pleasing, delightful repose : Inables us to bid defiance to whatsoever threatens us ; and not to be ruffled, or discompos'd at any inconveniencès we meet with here. This is that compleat security, that perfect safety and satisfaction mention'd by the *Prophet*, as annexed to a steady reliance upon God, *Thou wilt keep him in perfect peace, whose mind is stay'd on thee ;* (and for this very reason) *because he trusteth in thee* (s).

(6) *Serious and devout Prayer*, is the way to compose our Thoughts, to calm our Passions, to refresh our Spirits, to spiritualize and raise our Affections, to strengthen our Faith, quicken



quicken our Hope, inflame our Love; to obtain the Divine Assistance, to discharge our Minds (unless we are very Hipocritical in our Devotion) of all cares and fears. Provided we implore him with clean Hearts and Hands; from a full Perswasion, and firm Belief, of his gracious Promises, and Christs powerful intercession; as our great Duty, and a means to obtain what we want. A careless, customary performance of it, breeds trouble afterwards, for not discharging it as we ought; or an insensibility, and deadness in our Souls, without any Warmth, Life, or Comfort. Being therefore, not only constant, but very solemn, and affectionate in our Devotion, with all our might, fervent in Spirit, serving the Lord, pouring out our Souls unto God our exceeding Joy (*t*), we may go away in peace, with our Countenance no more  
C 2 sad,

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(*t*) Psal. 43. 4.

28 *The Peace and Joy of the Soul*  
 sad (v), knowing, He hath heard  
 us (w). He heareth us always (x). Is  
 nigh unto us in all we call upon him  
 for (y). The Lord is nigh unto all them  
 that call upon him, to all that call upon  
 him in truth. He will fulfil the desire of  
 them that fear him, he also will hear their  
 cry, and will save them (z). The eyes  
 of all wait upon him, and he giveth  
 them their meat in due season. He o-  
 peneth his hand, and satisfieth the desire  
 of every living thing, provideth for  
 (Birds, and Beasts of Prey) the ra-  
 ven his food, when his young ones cry  
 unto God. The young lions roar after  
 their prey, and seek their meat from  
 God (a). He heareth the prayer of the  
 righteous (b). His eyes are upon them,  
 and his ear open to their cry (c). What-  
 soever we ask, we receive of him (d).  
 And this is the confidence that we have  
 in

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(v) 1 Sam. 1. 15, &c. (w) Psa. 65. 2. & 34. 6.  
 (x) Psa. 66. 18, 19. John 9. 31. & 11. 41,  
 42. (y) (z) Psa. 145. 18, 19.  
 (a) Job 31. 41. Psa. 104. 21, 25, 27. &  
 145. 15, 16. (b) Prov. 15. 29. Isa. 5. 16.  
 (c) Psa. 34. 15, 17. (d) 1 John 3. 21, 22.

in him, that if we ask any thing according to his will, he heareth us (e). Every one that asketh receiveth (f). And therefore, if any of you lack wisdom, (or any thing pertaining to Life and Godliness) let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him (g). There's a natural hope, good Men have in God, that he will hear and help them. Themselves will do all the good they can, for those that ask them. But this property of *Goodness*, is most perfect in God, who is perfect and infinite in *Goodness*. If ye then (as our Saviour teaches us to argue) being evil, know how to give good gifts unto your Children, how much more shall your Father which is in Heaven, give good things to them that ask him (h)? But these natural Notions we have, that God is good, ready to forgive, heareth prayer, plentiful in mercy unto all them

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that

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(e) 1 John 5. 14, 15. (f) Mat. 7. 8. (g) Jam. 1. 5. (h) Mat. 7. 11.

30 *The Peace and Joy of the Soul*  
*that call upon him (i), are confirm'd*  
*by his exprefs word, his multiplyed*  
*promises; that he saith not to the seed*  
*of Jacob, seek ye me in vain (k).*  
*And call upon me in the day of trouble;*  
*I will deliver thee (l). Before they*  
*call I will answer, and whiles they are yet*  
*speaking, I will hear (m). Ask, and it*  
*shall be given you. All things whatso-*  
*ever ye shall ask in prayer, believing, ye*  
*shall receive. Whatsoever he shall ask the*  
*father in my name, he will give it you,*  
*saith our Saviour (n). And for this*  
*purpose he appears for us at the right*  
*hand of God, to offer up our Pray-*  
*ers, and to make intercession for*  
*us (o). Let us therefore come boldly*  
*unto the throne of grace, that we may*  
*obtain mercy, (for pardon) and find*  
*grace to help, (and strengthen us) in*  
*time of need (p).*

(7) That

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(i) Psal. 65. 2. & 86. 5. (k) Isa. 45. 19.  
 (l) Psal. 50. 15. (m) Isa. 65. 24. (n) Mat.  
 7. 7. & 21. 22. John 15. 7. & 16. 23.  
 (o) John 14. 16. & 16. 26. Rom. 8. 34.  
 Rev. 8. 3. (p) Heb. 4. 16.

(7.) That we may *be careful*, (anxious, thoughtful, solicitous,) *for nothing*; to our Prayers and Supplications unto God, we must joyn *thanksgiving*. Under a grateful Resentment, and thankful acknowledgment of his marvellous loving Kindness, in Condescending to, humbly beseeching, and stedfastly believing that he will take care of us. This is the most effectual way to *commit our ways* (or, in other words) to *cast our Burden*, and *all our care upon him* (q). There's no better remedy against all perplexing Thoughts for the future, than that sensible experience we have had already of his good Providence towards us. It being impossible to have a grateful Sense, and a solicitous distrust of his goodness at the same time.

It becomes us therefore to procure and maintain perpetually such a deep  
sense

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(q) Phil. 4. 6. Psal. 37. 5. & 55. 22.

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sense of all his mercies, that our hearts may be unfeignedly thankful : in no wise suffering any regret to disturb our Praise, to quench our joy in God, in his Divine Excellencies, and their Beneficialness to us. *Singing and making melody in our hearts to the Lord* (r). Composes, refreshes disordered Minds ; as *David's Harp*, chases away the troubled Spirit, from molested Souls. *It is* (then) *a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high : To shew forth thy loving kindness in the morning, and thy faithfulness every night* (s). *I will bless the Lord at all times : His praise shall continually be in my mouth. My soul shall make her boast in the Lord : The humble shall hear thereof and be glad. O magnifie the Lord with me, and let us exalt his name together* (t). Every day will I bless thee, and I will praise thy name for ever and ever. *I will sing unto the Lord as long as I live : I will sing praises unto my*

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(r) Eph. 5. 19. (s) Psal. 92. 1, 2. (t) Psal. 34. 1, 2, 3.

my God, while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities: Who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies (v).

(8.) Let's frequently, with attention and close application of mind, read and observe the holy scriptures. Making them our Counsellor, our Comforter, our Treasure, our Study, our Delight, our meditation Day and Night; we shall esteem the words of his mouth, more than our necessary Food, sweeter than Honey, and the Honey-comb: Above Gold, yea, than much fine Gold: Better unto us than thousands of Gold and Sil-

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(v) Psal. 103. 1, 2, 3, 4. & 104. 34. & 145. 2. & 146. 2.



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Silver (w). We shall then not envy, but pity any who have the greatest insight into Arts, Sciences, *Histories*, and neglect *this*, so *Ancient*, that it takes rise from the first point of Time ; beginning with the Original of the whole universe. So *True*, as attested by its very Enemies, and our own experience. So *Comprehensive*, that it informs us in all things necessary to be known, the chief Good, and Happiness of this World and the next ; with the *right path* that infallibly leads to it ; and such motives and encouragements to keep us *in it*, as to which nothing can be added.

Where can we find *such satisfying entertainment as here* ? To see in the *new Testament*, the accomplishments of so many Types, Rites, Ceremonies, Sacrifices, Prophecies, Promises, of *the Old*. The glory of infinite Wisdom. The harmony of  
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(w) Job 23. 12. Psal. 1. 2. & 19. 8. & 119. 24, 50, 72, 99, 127.



the Divine Attributes in the Contrivance, and Accomplishment of our Redemption: his Justice satisfied, without diminution to his Mercy; and his Mercy, without intrenching on his Justice: His Holiness most eminent in his Indignation against Sin, and his Love in sparing Sinners.

Such strange variety of Memorable, remarkable Occurrences, heroick Actions, undaunted firmness of Mind, under, and in sight of suffering, before Kings and Judges of the Earth; such excellent Discourses; well couch'd Parables; variety of Events; the Deliverances and Punishments, lives and ends of the Righteous, and the Wicked, wherewith it abounds; at once instructing, and encouraging with a delightful Admiration. What Divine Eloquence? What moving Rhetorick? What melting Strains? What endearing Expressions and Instances of the greatest Tenderneſs and

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and Love, to reconcile us at once, to *God* and our selves? To draw and win us to our Duty, and Happiness: Who hath so many Titles to us; and by whose meer Bounty we live: Engageing to reward our Obedience, which he might, upon the utmost penalty exact; and will, if we will, enable us to perform. What moving examples of uprightness, and integrity, fervent Prayer, and Charity; unshaken Faith, and Constancy; untire submission, and resignation to *God's Will*; Patience, Contentedness, Joyfulness under Sufferings. *Thy statutes have been my songs in the house of my pilgrimage (x).*

A Book that means us so much good; design'd only to make us happy; gives us the truest Judgment of all worldly, and eternal Things; speaks not at our mere vain Rate, but for the most important  
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(x) Psal. 119. 54.

Ends; tending more to the Reputation, Health, and Harmony of Mankind, than all the sayings of the Sages upon Earth. That great Magazine, and Store-house of Health, Help and Comfort: That hath so much in it to cure Heaviness, to extirpate Grief, to lay asleep our troublesome Thoughts and Passions; to raise and satisfy our drooping doubting Spirits, when our Feet are well nigh slipt; to administer relief under all Wrongs and Injuries; to support us under all the adversities of Life, and terrors of Death. How many precious Promises for all things pertaining to Life and Godliness, are scattered through it, to fill us with all Joy and Peace in believing! That sets before us, how to be delivered from Impurity, and Inquietude: To free our selves from the Tyranny of those Lusts, Appetites, Passions, which so agitate and turmoil our Souls: How to recover our Liberty and Freedom from the vilest Bon-

38 *The Peace and Joy of the Soul*

dage, by his holy Spirit, upon our asking *Grace*; and fresh supplies of *it*, upon our good improving *it*. That shews us our Enemies, and their snares laid before us for our Lives: Fortifies our Faith; excites our Courage; assists, furnishes us with the whole Armour of God; animates our Souls, by assuring us, that if we will not basely surrender our selves, we can never be overcome; if we but stand our Ground, keep close to its Conduct, follow our Leader, who hath spoiled Principalities and Powers, we cannot miss of Victory, of a Crown of Life, for being kind to our selves, willing to be happy here.

A Book that takes in, the care of our secular Concerns. *A quiet Life*; keeping us out of the way of many Misfortunes which turbulent, unruly Spirits meet with, by *living peaceably with all Men*: Puts us into the fairest roade to *Riches*; by a *dilligent Hand*, and *the Blessing of God*. How  
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to preserve our *Reputation*; by *providing things honest in the sight of all Men*. To make our *Enemies at peace with us*; by having our ways please the Lord. How to secure an *unconcerned Mind*, and all we really want, by *relying on him*. Fixing us in all *Vicissitudes*, by satisfying us, who *Rules*, in whose *Hands* we are. *Thy testimonies have I taken as an heritage for ever: for they are the rejoycing of my heart* (y).

(9.) *Let not the consolations of God be small unto us, which he hath given us in his word.* Not Customarily thinking on, but ruminating, digesting of *them*; expatiating our closest Thoughts upon *them*. Amongst so many, we'll here instance but in one, which we would not be without for all the World. **we know that all things work together for good, to them that love God** (z). A most comfortable

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Truth.

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(y) Psal. 119. 111. (z) Rom. 8. 28.

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Truth. For (1) this gives us *security* where there's most need of it, *i. e.* against the causes of Fear and Sorrow, *i. e.* The evils of this Life. (2.) The *Universallity* of the expression, makes our Comfort and Security equal to our Dangers: The *number* of them cannot dismay us, where, without exception to *any* one, Provision is made against *all*: where the remedy will not fail, not only, if *any one*, but, if *every one* of them should happen, that we are liable to. (3.) Its an equal Antidote against the dread, and feeling of Sorrow. Suffering not our Present Enjoyments to be imbittered with Fear of the future; and supplies us with Hope and Patience when evils are present. That belief which supports us under present Evils, will not let us feel disturbance from the possibility of future ones.

There



There being a concurrence of our Endeavours, the Grace of God will not be wanting; for if any thing that's grievous befall us by his Providence, he will not deny us, that inward Assistance of his Spirit towards a good use of it, which is needful; because the outward means of doing us good, is not of *our own* chusing, but his. Whilst we unalterably resolve not to forfeit our interest in his special Grace and Providence, for obtaining any worldly Good, or avoiding any worldly Evil. For, when without *Sin*, we cannot avoid *Suffering*, he'll turn it to a *greater Good*; because it plainly appears to be *his will*, that we should *suffer*. So that, *to do evil, for a good End*, is not only *damnable* (a), but *foolish* (b), to obtain that which may be for our hurt, or prevent that which may be for our Good. And is also a dishonouring God, by distrust-

(a) Rom. 3, 8. (b) Deut. 4, 6. 1 Sam. 13, 13.

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trusting his Providence, which is in nothing more concern'd, than in seeing that in the Event no Man shall be a loser by doing his Duty. laying this as a sure Foundation for us to build upon; that, though our Affairs go never so contrary to us, its best things should be as God will have them; who in chusing *our Condition* hath still a regard to *what is best for us?* so that, we may not only conclude in General, that its good for us that we are afflicted, that he in faithfulness afflicts us (c), but particularly, that that Affliction we are under is more for our good, than any other would have been, not only adversity in general, but those that happen to us in particular.

And now, were it left to us, whether we would have an assured *interest in this Promise*, and that Grace and Providence of God, which will make

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(c) Psal. 119. 71, 75.

make it Good ; or, from Time to Time have the disposal of our selves. Would we trust our selves in our own Hand, who should undo our selves, even with desiring hurtful Things ; and take our selves out of God's, who will make all things that are not good in themselves, work together for good?

And, can we wish any thing more for the quieting our Minds, the giving us a profound, and lasting Peace, than to know that future Evils will as certainly work for our Good, as if they were present ? And that though they are supposed and uncertain, yet the good is certain, upon supposition that the Evil happens ? To reap all the comfort of present Enjoyments ; and to be able to account upon Adversity, without disturbance ? We know they are uncertain, and that while they last, they shall work for our Good, and when they fail, they shall do so too. And is not this a mighty Advantage,  
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to know, and be assured of this? And what can be wanting to an absolute Assurance of it, but that we love God? And this is the love of God, that we keep his commandments (d).

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(d) 1 John 5. 3.

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**T H E**

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Peace and Joy  
OF THE  
S O U L  
Procured and Preserved.

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The Second Part.

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THE sensual World entertain strange Thoughts of *Religion*; as if it were a sullen, lumpish, melancholy Thing; void of all Mirth and Pleasure: Requiring

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quiring a dull, heavy, morose kind of Life; full of hardship, and severity. That its a lamentable way to our promised Land; through a solitary, disconsolate Wilderness; barren of every thing to gratifie and delight; and that eateth up the Inhabitants with bitter Remorse. Whereas, *it alone*, is the never failing Source of true, pure, steady, substantial, constant Joy: Such as is deeply rooted in the Heart; immovably founded on the reason of Things; permanent, like the immortal Spirit wherein it dwells, and the eternal Object on which it's fix'd. Permits us not to be one moment sad; banishes the least Fit of Melancholly: Allows, obliges, commands us in all times, upon all occasions, *to Rejoyce*. And what can any Soul desire more, than to be always in good Humour, in a chearful Frame? To lead a Life in continual Alacrity? Who would not embrace so pleasant a Duty, as Pleasure



sure it self? Who would affect a Sin, which hath nothing in it, but disease, and disgust? Tempered with regret; easily dash'd by cross accident; soon declining into a nauseous Satiety; in the end degenerating into Grief, and biting Anguish. *Even in laughter the heart is sorrowful; and the end of that mirth is heaviness (e).*

How can we sufficiently magnify the transcendent goodness of God, that he *enjoyns Joy, and prohibits Sadness*: Makes our Duty, to be our delight; and our sorrow, to be our Sin. Adapting his Holy Will, to our principal Instinct: Would have us resemble him in a constant state of Happiness: hath provided for us Joy and Pleasure here, and at his right Hand for ever more: Ordered the whole frame of our Religion, in a tendency to procure Joy in those that embrace it.

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(e) Prov. 14. 13,

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Must it not be very entertaining, to contemplate the infinite Wisdom, Power, Bounty of God in the Creation? In raising this great, this magnificent Pile, producing so beautiful a Structure, so goodly a Frame: Furnishing every part of it, with such variety of Creatures, so exquisitely fitted for the use and service of themselves, and one another? So copious a Store-house of things, with a special regard to *our* Sustentation, Accommodation, Delight. And, with the same Almighty Hand, vigilant Care, benign Regard, upholding, governing, maintaining the same? To observe the conspicuous Strokes and Tracts of infinite Wisdom: The miraculous demonstrations of the Divine Hand; the stupendious efforts of its Power; the signal triumphs of Providence, his glorious Perfections so Illustriously shining forth, (who is the principal of our Love, our Reverence, our Confidence; to the conviction of Infidelity,

lity, confirmation of our Faith, cherishing of our Hope, encouraging our Obedience) spreading and renewing a Table where all may reach. his Benefits to Mankind particularly, so plentifully dispenced. Renewing the donation of our Being every moment, by preserving it. While we are spending the Production of one Year, preparing for us against another. Placing us as spectators in this noble Theatre, the World, to view and applaud those Scenes of Earth and Heaven, the workmanship of his Hands. *O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches: so is this great and wide sea, wherein are things creeping, innumerable, both small and great, &c. (f)*

He might have made *the Earth*, a place of our perpetual Suffering; a kind of *Hell* unto us. Submitted us here to continual Misery; shut up  
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(f) Psal. 104. & 145. 15, 16.

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from us all springs of Pleasure and Delight ; turned all our fair Days, into so many sad and dismal Nights ; given us *Eyes* for nothing, but frightful Aspects, or to be fill'd with Tears ; and *Ears* to receive no sound but that of his Judgments ; a *taste* for nothing but Bitterness ; a *touch* to be sensible of nothing but Pain : He might have mingled all our Feasts with Gall ; inclosed every taking Object with Briars and Thorns to pierce us through at coming near them. But behold, among how many comforts hath he placed us, and given us liberty and ability to enjoy, who deserve not the meanest competency of the common Benefits all Men partake of, and without which we cannot subsist ? Whom strict Justice would often cast into utter Disconsolateness ? Not only our Enjoyments, but the capacity to enjoy them, is his Bounty. Behold, the goods he hath given us, offers to us, hath put into our Reach ! Yea, he

he hath made us capable of, faithfully offers to us, the greatest, immense, all-comprehending good, *himself*, the Fountain of all Joy and Bliss, to be fully enjoyed by us: In having *whom*, we virtually and in effect have *all things*: Becoming thereby, in the highest degree, rich, honourable, happy. *We will be glad and rejoyce in thee, we will remember thy love more than wine: the upright love thee (g).*

What is *the Gospel*, but good tidings of great Joy? Doth he not represent himself therein, as the God of Love, of Hope, of Peace, of all Consolation? Hath he not sent down from Heaven his only begotten Son, to assume our Nature, to satisfy for our Sins? Hath he not rescued us from endless misery? Purchased Pardon, Peace, eternal Salvation? Promised the Comforter to abide with us for ever? Is he not now sitting

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in

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in glorious exaltation at God's right Hand? Governing the World for his Church's benefit? Interceding as our merciful, faithful high Priest, for our forgiveness and acceptance? for supply of our necessities; relief of our Distresses; assistance of our weakness; that we may be able to overcome fleshly Lusts, inordinate Passions, strong Temptations, our Selves, the World, Principalities and Powers; *to do all things (incumbent on us) through him that strengtheneth us (b).* For what doth he call us to him? But that he may give rest unto our Souls; wipe away all Tears from our Eyes; save us from most woful Despair; settle us in a blessed Hope; that we may enter into our Master's Joy; that our hearts may rejoyce; that our Joy may be full, that no Man taketh from us? *The kingdom of God consists in Righteousness, Peace, and Joy in the Holy Ghost.*

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(b) Phil. 4. 13.



Ghost (i). *The fruits* (sprouting from the root of Christian Life) of *the Spirit*, are Love, Joy, Peace (k). Our Lord pronounces a special Beatitude, to the practice of every Virtue (l). Each grace (Humility, Meekness, Patience, &c.) have a peculiar delight annexed to it: No pious Exercise, no good Deed, can be performed without satisfaction. And if we scan all the Doctrins, Precepts, Promises of Christianity, each appear pregnant with matter of Joy, each yield great Reason, strong obligation to rejoyce always. How many Declarations importing a joyful satisfaction, granted to the observers of God's Commandments? That, *in keeping them there's great reward*. That, *light is sown for the righteous, and gladness for the upright in heart* (m).

What a warm and vigorous Influence must a Religious heart feel

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from

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(i) Rom. 14. 17. (k) Gal. 5. 22. (l) Mat. 5.

(m) Psal. 19. 11. & 97. 11.

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from fixing his *Love*, (the sweetest, most delectable of all Passions) on the most amiable, desireable Object, that uncreated Beauty, that supream, al-sufficient Good? whose Nature is *Love*; who prevented us with it, when we were Enemies; will embrace us when we're become his Friends: Not deny his Love to a Soul wholly devoted to him, desiring nothing so much, as to serve and please him; not disdain his own Image, nor the heart wherein it is engraven: Who can never be absent from us; opening our Eyes, we every where behold the appearances of his Presence and Glory; the traces of the Divine Nature and Perfections discovered in every thing we see, and converse with him whom our Soul loveth. It's not the Colour, the comeliness of Faces, or proportion, but we see, or apprehend some excellency, goodness, sweetness of Nature and Disposition, that charms our Spirits, commands our Love, even

ven of them we never saw : Their Perfections are not obvious to the sight of our Eyes ; we can only discern the signs and effects of them. We cannot but discern that Almighty Power, Wisdom, Goodness, which fills the Universe ; Displays it self in all the parts of the Creation ; establishes the frame of Nature ; turns the mighty Wheel of Providence ; and keeps the World from disorder and confusion, who is the only true Cause of all our comfort from every Creature : That alone Acts in us, and causes all our grateful Sensations, wherewith we're truly affected. All the good we ever enjoy'd, or can expect, being derived from his pure Bounty. Every thing else in competition with him, being Piti-ful, Mean, Ugly, Loathsom : All things without him, vain, unprofitable, hurtful to us. *Let them that love thy name, be joyful in thee (n).*

What

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What a happy Complexion, cheerful Disposition, is there in *charity to Man!* which rids us of those gloomy, keen, turbulent Imaginations, uncharitable Affections, that cloud our Minds, frets our Hearts, discomposes the frame of our Souls; and consequently, settles our Minds in an even temper, sedate Humour, harmonious Order; in that pleasant state of tranquility, which naturally results from the voidance of irregular Passions.

What Glory, what Triumph, what Satisfaction is there, in *forgiving Injuries?* Whereby we discharge our Souls from those vexatious Inmates, those black Thoughts, of burning Anger, stormy Contentions, gnawing Envy, rankling Spite, raking Suspicion: Clear our selves from the troubles attending feuds, strife, distracting animosities: Render our selves capable of Divine Mercy: Acquire a Title to our own forgiveness.

What

What more Excellent, Noble, Generous; what sweetness and delight, in a Soul that feels it self enlarged to embrace all Mankind? Whose wishes and desires are levelled at the good and well-fare of the universe; that considers every Man's Interest as his own; over-looks their Ingratitude, Malice, Injuries; pities their Follies; over-comes their evil with good: Is so far from entertaining any base, or injurious Thought, that he had rather suffer a thousand Wrongs, than be guilty of one: Never designs any other revenge against his most malicious Enemies, than to put all the Obligations he can upon them, whether they will or no.

How great a Joy is there, in lessening the inconveniences of Mankind? In removing the Troubles, encreasing the Satisfactions, abating the Wants, easing the Pains, allaying the Sorrows of one another; succouring those that are over-taken  
with

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with any Calamity, in any wise doing good? whereby we feed good Humour; gratifie our best Inclinations; endear our Brethren; mollifie, oblige our Enemies; resemble the Divine Goodness; attract the Divine Favour. Who can out of Charity give Alms, or shew mercy, without chearfulness? Seeing, he thereby, satisfies his own Mind, eases his own Bowels, receives more good to himself, than he doth to his Neighbour (so that, properly speaking, the Receivers are the Benefactors) discharges a Duty acceptable to God, obliges him to requite, abundantly to reward his slender Beneficence: So well pleasing to our Saviour, that he hath engaged his word, under the Figure of the good Samaritan, — *Whatsoever thou spendest more (upon him) when I come again: I will repay thee (o).*

How



How unconfinedly, inexhaustibly vast, is that delight which a charitable complacency in the good of our Neighbour (a rejoycing with those that rejoyce, &c.) affords? we thence ingrossing all the good in the World; appropriating to our selves all the prosperous successes; all the pleasant entertainments; all the comfortable satisfactions of our Neighbour. Had I my choice of all things that might tend to my present Felicity, next to the Love and Enjoyment of God, I would pitch upon this, to have my heart possessed with the greatest kindness towards all Men in the World. This would make me partake in all their Happiness: Their inward endowments, and outward prosperity; every thing that benefitted, or advantaged them, would afford me comfort and delight.

Yea, the Soul, even by a charitable Sympathy, or condolence in our Neighbour's Adversity, is (not destitute

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tute of delight) thereby melted into a gentle temper, susceptible of the best Impressions. We share in the comforts we Minister to others: are refreshed in that kindly submission to God's good Pleasure; in that lightsome contemplation of God's Mercy; in these comfortable hopes of a happy Issue, which we suggest to the afflicted; we thence are disposed to a grateful Sense of God's Goodness, in preserving our selves from those Calamities, and qualifying us to comfort our Brethren. We feel satisfaction in reflecting upon this very Practice, and observing that we do Act conformable to good Nature, to the dictates of Reason, to the Will of God: Therein discharging a good Conscience, and enjoying a Portion of that continual Feast.

What Joy results to a Christian, from having an universal Complaisance in God's proceedings as grateful? Relishing all dispensations;

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*Procured and Preserved.* 61

as dispos'd to bless and praise him for all things Incident, (Joy being an inseparable companion of Gratitude and Praise,) as finding satisfaction in poverty, disgrace, any distress. To have his Spirit above grievous Solitude, Anxiety, Desperation, Disconsolateness. To apprehend himself the Child of a most kind and careful Father; that hath all things in Heaven and Earth at his disposal: Is infinitely tender of his good; so, assured he can never come into any want of what's needful for him: And hath a Title to goods infinitely more desirable, precious, durable? How can he but patiently submit to his fatherly Chastisements, which he is unwillingly forced by his own great Love, and our present pressing need to inflict, impose upon us? Chearfully undergo any Affliction, with the same mind wherewith a Patient swallows down an unfavory Potion he knows will conduce to his Health? How doth

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our holy Confidence in his paternal care over us, exhilarate our Hearts? that all our Concerns are lodg'd in the hands of such a Friend; so wise, able, faithful, affectionate; that in due time, in the most expedient manner, we shall receive a competent supply of our wants, a rid- dance from all our dangers, harms and grievances. — *In the shadow of thy wings will I rejoyce (p).*

Can any thing give such ease to humane Life, as to have wholly re- sign'd our selves, and all our con- cerns unto him? Let things be, and go how they will, our Heart, our Happiness is not concern'd in it. We depend upon God for every thing; so are satisfied with any thing, or condition; which should not be thus, were it not best for us. To have an agreeableness of will with the will of God, makes it as impossi- ble any evil, as that, that which is

is according to our Will, should make us sad.

*Unto the upright there ariseth light in the darknes (q).* What are the trials of the Righteous, to the *many sorrows* that *shall be*, that are to the *wicked (r)*? What's poverty (which grates a little on the Senses and Fancy) to the want of a good Conscience? Sicknes, compared to a distempered Mind, and decay of spiritual Strength? Any disappointment, to the being defeated, and over-thrown by a Temptation? What's any loss, to the being deprived of God's Love and Favour? or any disgrace, to the being out of esteem, and respect with him? What's any unfaithfulness, or inconstancy of Friends, to the having deserted, or betrayed our own Souls? What can any danger signifie, to that of eternal Misery incurr'd by offending him? What pressure

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can

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can weigh against the load of Guilt ? or what pain equal that of stinging Remorse ? What condition can be so bad, as that of a wretched Sinner ? Any Case surely is tolerable, desirèable, lovely, in comparison of this.

What *Pleasure* (without any tincture of sourness, bitterness, melancholly Damps, consequent Qualms) to enjoy Hearty, Pure, Solid, Durable, the only true *ones* ; such as are at God's right Hand ; the best Friend, the continual feast of a *good Conscience*, (is his Prerogative to be Master of) that purest delight, that richest Cordial, that universal sovereign Balm, that brazen Wall, that impregnable Fortress (against external Assaults, and internal Commotions) that constant Repast, whereon the mind, destitute of all others, with a never languishing Appetite, entertains it self ; that faithful Witness, impartial Judge, whosoever accuses,  
always



always acquits ; that only support in old Age, in the evil Day ; that certain never deserting, never failing Friend ; that undecaying, unalterable, lasting, everlasting Satisfaction ; that sure refuge in all storms of Fortune, which renders his sleep Sweet ; (undisturb'd with fearful Phantasms) his heart light, his steps Secure ; arms him with invincible Courage ; bears him up Chearfully, Undauntedly, Triumphantly, against all malicious Reports and Disgraces, the worst bad Fortunes : being certain he's in the right way ; not doubting he shall in good time come to his designed journey's End. *Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last (s).*

Is he not freed from diffidence in himself ? From distraction in his Mind ? From frequently being on

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66. *The Peace and Joy of the Soul*

the Rock? From leading an unequal Life, clashing with it self? From deluding, disappointing those he deals, converses with? being in all Cases, Conditions, (prosperous or adverse) the same Mind, and Man, going the same way. Contingencies of Affairs, unhinge not his Mind from his good Purposes: Divert not his Foot from the right way. Let the Weather be fair, or fowl: The World frown, or smile: Let him get or lose, be favoured or crossed; commended or reproached, (by Honour or Dishonour, by evil Report, and good Report,) he will do his Duty: The external state of Things alter not with him, the morall Reason of them.

A hopeful Confidence, a chearful Satisfaction, ever waits him in this right way. Nothing within him to controul, countermand, distract, disturb him. Nothing without, to dismay, discourage him. If he  
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has not the good will of Men, he cannot hugely dread their Opposition. He may strongly presume upon the propitious Aspect, the favourable succour of Heaven; which always smiles, and casts a benign influence on honest Undertakings. He can with assurance commend his ways to Gods Providence; depend upon him for his concurrent Benediction: With an humble boldness address Prayers to him for his Protection: Refer his cause to the severest consideration; with *Job*, saying, *Let me be weighed in an even ballance, that God may know mine integrity (t).* Whatsoever befalls, howsoever the business goes, he shall not condemn, not punish himself with Remorse: But triumph in the integrity of his Heart (if not in the felicity of his Success) and innocency of his deportment — *Till*  
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(t) *Job* 31. 6.

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*I die, I will not remove my integrity from me, my righteousness I hold fast, and will not not let it go: my heart shall not reproach me so long as I live (v).* His mind is not surprized, or his passions discompos'd, by a seeming adverseness of Events to his endeavours. He's assured, *missing*, is better than *getting*, when by sovereign Wisdom its so determin'd. So, in effect he can have no bad success: For, how can that occurrence be deemed *Bad*, which plain Reason dictates in certain Judgment to be most expedient for him; about which he ever was indifferent, and with which at present he's not heartily displeas'd? How can it be taken for Misfortune, which one was prepar'd to imbrace with satisfaction and complacency? So, let the worst that can come, he comes not off ill; or so, (matters being rightly

ly Stated) as to be a loser upon the foot of the Account.

Must not *upright walking* yield perpetual Joy? Being attested to, approved by the sacred Oracles, by remarkable Providences, by the general consent of all wise and good Men; by experience; that all our Good and Happiness, absolutely depends on God's Favour; that to please him, can only be true Wisdom, the surest safety; to offend him, the greatest Folly, Hazard, Danger. That Virtue is the best endowment, Sin the worst Mischief: A bad Mind the sorest Adversity can befall us. That no worldly good or evil, are considerable to those Spiritual. That nothing can be really profitable, advantageous to us, which consists not with our Duty to God; conduces not to our spiritual Interest, our eternal Welfare; but is a frivolous Trifle, a dangerous Snare, a notable Damage,

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mage, or a woful Bane unto  
us.

Is there no comfort, in being satisfied, thall all the causes of Sorrow are removed, and all the causes of true Joy secured? To be *certain* we are in a safe state of Salvation? To *know* we are passed from Death to Life: That the Seeds of all saving Graces, the foundation of all saving comforts, are firmly laid in our Souls? That we have the marks, dispositions, affections, are intitled to all the priviledges of Children, of the Blessed? To see our selves guarded here by the *Almighty Attendance*, and afterwards carry'd by *them* into *Abraham's Bosom* (w). To lie down (and not be afraid) as in the everlasting Arms of the Watch-man of *Israel*, and when we awake to be still with him, satisfied with his likeness (x). *The Lord*

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(w) Psal. 91. 11, 12. Luke 16. 22. (x) Psal. 17. 15. & 139. 18.

*Lord will command his loving kindness in the day-time, and in the night his song shall be with me (y).*

Is it not a mighty reward even in this Life, of a holy and devout Life, to be secure of our main Stake, our final State? And from all Ill, Sin, Guilt, Satan, the World, the Flesh, Death and Hell; the most horrid, formidable, gastly, only dangerous Enemies? To have our hearts not condemn, but commend, and applaud us? To have a perpetual Calm, (be the World never so unquiet) a constant peace of Mind, and Sense of the Divine Favour? To have all our Sins pardon'd, all our debts paid, all our iniquities forgiven? No old Scores, no after Reckonings to perplex, disturb, shame us, make our countenance fall before him. All occasions of displeasure, distances removed; being

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(y) Psal. 42. 8.



72 *The Peace and Joy of the Soul*

ing reconciled through our Saviour's powerful Mediation. To have *confidence towards God*; freedom, liberty, assurance in Speaking, in putting up our Prayers to him, without fear of a repulse, or a denial: To come with such a holy boldness, and confidence in our Requests, as those have, who are sure to be heard (2).

What Thought can enter into the heart of Man more comfortable and delightful, than this? That the World's Sovereign, the great Master of all Things, the most Wise, and mighty King of Heaven and Earth, hath entertained a gracious Regard, hath exprest a real Kindness unto us? That we are in capacity to Honour, Praise, present an acceptable sacrifice unto him, who can render us perfectly Happy? That we are admitted to the practice  
of

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(2) Heb. 4. 16. 1 John 5. 14.

of that, wherein the supream joy of Paradise, the perfection of Angelical Bliss, the most delectable business of Heaven consists?

Wherefore, a *Christian*, as *such* (according to the design of his Religion, and in proportion to his compliance with its Precepts) is the most chearful Person in the World: Always in humour, and full of chear: continually bearing a sprightly, elevated, well-satisfy'd content of Mind, (which springs from innocency of Life, a faithful discharge of our Duty, satisfaction of Conscience, acquiescence in our Estate, a good hope in God, our Selves, and our future State) a light Heart, a calm Spirit, a smooth Brow, a serene Countenance, a grateful accent of Speech, a well-composed tenure of Carriage. Exhibiting triumphant demonstrations of Satisfaction and Alacrity: Every way signifying his

G

ex-

74 *The Peace and Joy of the Soul*  
extream complacency in God, his  
dealings with him : The full content  
he takes in his Estate ; as gratefully  
sensible of his felicity in his Favour ;  
boasting in God all the Day long ;  
and in a sort commending himself  
as very happy in Relation to him ;  
with a sober Confidence, and chear-  
ful Insult, upon vile, odious, baffled  
*Impiety*. By his expressions and de-  
meanour, upbraiding the Folly, the  
Baseness, the Impotency, the wret-  
chedness of it ; in comparison with  
the Wisdom, in opposition to the  
Power of God, his Friend and Pa-  
tron. *All the upright in heart shall*  
*glory* (a) ; no black Thought, no  
irksom Desire, no troublesome Pas-  
sion, lodges in his Breast. Any Fur-  
row, any Cloud, any Frown sits ill  
on his Brow. Any doleful com-  
plaint, sounds ill out of his Mouth.  
The least dumpish Aspect, fretful  
Word,

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(a) *Psal.* 64. 10.

Word, or froward Behaviour, utterly unbecomes him. If at any time it appears otherwise, 'tis a defecti-  
on from his Character ; a Blemish,  
a wrong to his Profession ; It argues  
a prevarication in his Judgment, or  
Practice : He forgets that he is a  
*Christian*, or hath not preserv'd the  
the innocency belonging to *that*  
*Name* : For, if a Christian remem-  
ber what he is, is sensible of his  
Condition, reflects on the Dignity  
of his Person, the nobleness of his  
Relations, the sublimity of his Pri-  
viledges, the greatness of his Hope,  
the certainty of his State, how  
can he lament, or be out of Hu-  
mour ?

Is it not absur'd for him that is  
at peace with God, his own Consci-  
ence, all the World ; for the posses-  
sor of the best Goods, the Heir of  
a blessed Immortality, the Friend,  
Favorite, Son of the great King, to  
Fret or Wail ? What account can

76 *The Peace and Joy of the Soul*

be given, that he that's settled in a most prosperous State, that's (if he please) sure of its continuance, and improvement : That hath the inexhaustible Spring of good for his Portion : His well-fare intrusted in most sure Hands ; God's infallible word for his Security and Support ; free access to him, in whose presence is fullness of Joy ; frequent tastes of his Goodness, (in gracious dispensations of his Providence, intercourses of Devotion, influence of his Grace, cheering the Heart with his light-some presence, and ravishing consolations,) the infinite Beauty and Excellency, for the perpetual object of his Contemplation, and Affection : That enjoys the serenity of a sound Mind, a pure Heart, a quiet Conscience, a sure Hope ; What can he want to refresh, or comfort him ?

Whence can sorrow come ? How can sadness creep into him, that is

a true, a perfect Christian! That hath no care to distract him, having discharged all his concerns on God's Providence. No fear to dismay him, being guarded by the Almighty Protection from all Danger and Mischief. No despair to sink him, having a sure refuge in the Divine Mercy and Help. No superstitious terrours, or scruples to perplex him, being conscious of his own upright intentions to please God, and confident of God's merciful willingness to accept his sincere Endeavours. No incurable Remorse to torment him; the sting of guilt is pull'd out by his Saviour's Merits, apply'd by his Faith and Repentance. No longing desires to disquiet him, being fully satisfied with what he possesses, or may justly expect from God's Bounty. No contentions to inflame him, knowing, nothing's here worth passionatly striving for; and being resolv'd to hold a friendly good-will.

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towards all Men. No repining envy, seeing none more happy than he may be ; and that every Man's good by Charity, is made his own. No fretful discontent, seeing he gladly acquiesces in all successes allotted him ; resigning his will to God's ; taking all for best, which thence accrues : Knowing all shall work together for his Good and Advantage. No spiteful rancour to corrode his Heart. No boisterous passions to ruffle his Mind. No inordinate Appetites, perverse Humours, corrupt Designs, to distemper his Soul, or disturb his Life.

What is there belonging to a Christian whence grief naturally can Spring ? From God, our exceeding Joy ; the fountain of Happiness and all comfort ? From Heaven, the region of Light and Bliss ? From his Law, which inlightens, cheers, rejoyces the Heart, is sweeter than the Honey, or Honey Comb ? From  
Wisdom,



Wisdom, whose ways are pleasantness, and all her paths Peace? From the contemplation of heavenly Truth? From the sense of his Favour? From the pardon of our Sins? From the influences, the effects of Divine Grace? From the hopes, and anticipation of everlasting Bliss. From virtue, which cures our afflictive Distempers, composes our vexatious Passions? From those sweet Sources, about which a Christian, as such, is only conversant, no Sorrow can be derived, no bitter stream Flow. But Hell, the Flesh, the World, Darkness, Error, Folly, Sin, Irreligion, (things with which a Christian hath nothing to do; from which he keeps aloof; which he utterly Renounces and Abandons) they only are the Parents of discomfort and anguish.

Wherefore, there's the same Reason, Obligation, Possibility, that we should rejoyce always, as that we should

should always be Christians; exactly performing Duty, totally forbearing Sin. For, innocence, and indolence; perfect Virtue, and constant Alacrity, ever go together, are inseperable Companions, and constitute Happinefs.

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## PRAYERS

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# PRAYERS

FOR

Procuring and Preserving

THE

*Peace and Joy of the Soul.*

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The Third Part.

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**A**SSIST us mercifully, O Lord,  
in these our supplications and  
prayers; and dispose the  
way of thy servants towards the at-  
tainment of everlasting Salvation,  
that

that among all the changes and chances of this mortal Life, we may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord, *Amen.*

**A** Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us most merciful Father, for thy Son our Lord Jesus Christ sake, forgive us all that is past, and grant that we may ever  
here-

hereafter serue and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord, *Amen.*

**O** God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the Devil or Man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no tryals, or temptations, persecutions, or afflictions; may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord, *Amen.*

We

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name, turn from us all those evils, that we most righteously have deserved: and grant, that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ, *Amen.*

**O** God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the World cannot give, that both our hearts may be set to obey thy commandments, and also, that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits

merits of Jesus Christ our Saviour,  
*Amen.*

**O** God, who art the Author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all Assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord, *Amen.*

**L**ORD of all power and might, who art the Author and giver of all good things; graft in our hearts the love of thy Name, encrease in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord, *Amen.*

**H**

**O**



**O** Almighty God, who alone canst order the unruly wills and affections of sinful men ; grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord, *Amen.*

**A**lmighty and everlasting God, who dost govern all things in Heaven and Earth ; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord, *Amen.*

**O** God, who knowest us to be set in the midst of so many and great dangers, that by reason  
of

of the frailty of our nature we cannot always stand upright, grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord, *Amen.*

**A** Lmighty and everlasting God, mercifully look upon our Infirmities, and in all our dangers and necessities, stretch forth thy right Hand to help and defend us, through Jesus Christ our Lord, *Amen.*

**A** Lmighty God, who seest that we have no power of our selves to help our selves; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord, *Amen.*

**W**E beseech thee Almighty God, mercifully to look up on thy people ; that by thy great goodness they may be governed and preserved evermore, both in body and Soul, through Jesus Christ our Lord, *Amen.*

**A**lmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end, *Amen.*

**O** Lord, from whom all good things do come, grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through Jesus Christ, *Amen.*

**O** God, who didst teach the hearts of thy faithful people, by sending to them the light of thy holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Jesus Christ our Saviour, *Amen.*

**O** Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; keep us we beseech thee under the protection of thy good providence, and make us to  
H 3 have

have a perpetual fear and love of thy holy name, through Jesus Christ our Lord, *Amen.*

**O** Lord, we beseech thee mercifully to hear us, and grant that we to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord, *Amen.*

**L**ORD, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord, *Amen.*

**L**ORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the Devil, and with pure hearts and minds to follow thee the  
only

only God, through Jesus Christ our Lord, *Amen.*

**O** Lord, forasmuch as without thee we are not able to please thee; mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord, *Amen.*

**O** Almighty and most merciful God, of thy bountiful goodness keep us we beseech thee from all things that may hurt us: that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord, *Amen.*

**G**RANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind,



mind, through Jesus Christ our Lord,  
*Amen.*

**A**lmighty and everlasting God, who art always more ready to hear, than we to pray, and to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our Conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord, *Amen.*

**W**E do not presume to come unto thee most merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under the Table of thy meanest servants. But thou art the same Lord, whose property is always to have.



have mercy on those that fear thee ;  
 and whose promise is, to forgive our  
 iniquities, and to remember our sins  
 no more ; to heal our back-slid-  
 ings, and love us freely, *through*  
*him* who his own self bare our sins  
 in his own body on the tree : suffered  
 for our sins, the just for the unjust,  
 to bring sinners unto thee : who hath  
 laid on him the iniquity of us all ;  
 who was delivered for our offences,  
 and was raised again for our justifi-  
 cation ; and is entred into Heaven  
 it self, now to appear in the presence  
 of God for us, even Jesus who deli-  
 vereth us from the wrath to come.  
 O let us enjoy the comfort, by un-  
 feignedly believing the certainty of  
 so great salvation, and living in the  
 joyful sense and praise of it, until  
 we come eternally to sing Blessing,  
 and

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Jer. 31. 34. Hos. 14. 4. 1 Pet. 2. 24. &  
 3. 18. Isa. 53. 6. Rom. 4. 25. Heb. 9.  
 24. 1 Thessa. 1. 10.

and Honour, and Glory, and Power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, that loved us, and hath washed us from our sins in his own blood; and hath made us Kings and Priests unto God and his Father, and our Father, to his God, and our God; to him be glory and dominion for ever and ever, *Amen.*

**O** Thou who hast extended thy mercy to so many and so great sinners as we find upon record; we believe thou who art infinite in mercy, hast not less in store for us, than thou hadst for them; but so loved the world that thou gavest thy only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. O look down upon us in much mercy, with the pity and tender compassion.

passions of a Father ; deal with us with the loving Kindness of a Saviour ; with the favour of one that was sent, and came into the world, not to condemn the world ; but that the world through him might be saved. O pardon all our past sins, defections, frailties ; supply the wants, weaknesse, imperfections of our sincere obedience, with a gracious acceptance ; support, relieve us under all the tryals, sorrows, temptations of this World ; and enable us to look up to thee in peace, and with a comfortable well grounded confidence of being at last received into thine everlasting Kingdom, through Jesus Christ our Lord, *Amen.*

**O** Thou that dwellest in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the hum-

humble, and to revive the heart of the contrite ones; pardon and speak peace unto us through him who is our peace, hath loved us, and given himself for us: justify us freely by thy grace through the redemption that is in Jesus Christ, whom thou hast set forth to be a propitiation for our sins. O let us not distrust the sufficiency, and acceptance of that sacrifice for all our offences, which was made for the sins of the whole world; scatter and disperse the clouds and darkness of our minds: clear up in us just apprehensions of thee, and of our selves. Free us from all intangling scruples, dejecting cares, disquieting doubts and fears. Ease, quiet, compose our minds by thy holy Spirit, the Comforter, by a firm belief and hope of thy free grace and mercy to all true penitents, and by a steadfast  
re-

reliance upon thy truth, thy faithful promises, in and through Jesus Christ our Lord, *Amen.*

**H**A V E mercy upon us, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out all our transgressions: wash us thoroughly from our iniquities, and cleanse us from our sins. Create in us clean hearts, and renew a right spirit within us. Cast us not away from thy presence, and take not thy holy Spirit from us. Restore unto us the joy of thy salvation, and uphold us with thy free spirit. Make us to hear joy and gladness, that the bones which thou hast broken may rejoyce. Make thy face to shine upon thy servants, O save us for thy mercy sake. give us comfort, and sure confidence in thee: defend us from the danger, and fear of the enemy, and keep us in perpetual peace and safety,  
I through

through Jesus Christ our Lord,  
*Amen.*

**B**E thou, O Lord, our strong hold,  
 whereunto we may always  
 resort, save thy servants, who put  
 their trust in thee. Send us help  
 from thy holy place, and evermore  
 mightily defend us, from the evil  
 one, and every evil thing. Tread  
 down Satan under our Feet ; let the  
 enemy have no advantage of us,  
 nor approach to hurt us. Strengthen  
 us against evil suggestions, temptations,  
 and all our spiritual enemies.  
 And grant, that by thy help and  
 goodness, we may be defended, assisted,  
 and comforted in all our dangers  
 and adversities, through Jesus  
 Christ our Lord, *Amen.*

**G**IVE ear, O Shepherd of *Israel*,  
 who out of thy tender  
 care and compassion hast promised  
 to feed thy Flock like a Shepherd ;  
 to



to gather the Lambs with thy arm, to carry them in thy bosom, and gently lead those that are with young. In much mercy consider our weakness, frailties, and infirmities, who are thy people, and sheep of thy pasture. O forgive all our past errings and wandrings from thee, for his sake, who laid down his life for his sheep, the Lamb slain from the foundation of the world; to take away the sins of the world; and for the future, lead us in the paths of righteousness for thy name sake, to endless refreshment, ease and rest. By patient continuance in well-doing and suffering thy will (which is always best) let us seek for and obtain glory and honour, and immortality; eternal life, through Jesus Christ our Lord, *Amen.*

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I 2

O



**O** Thou that art the God of our strength, send out thy light and thy truth into our souls, let them lead and bring us unto thy holy Hill, thy dwelling place. Let no distrust of thy merciful acceptance deprive us of the comforts of thy ways of pleasantness, thy paths of peace. Let us find and make it appear, that there is more in Religion than a bare name for our support: that our Rock is not their Rock, our enemies themselves being judge. When we are ready to say, our foot slippeth, let thy mercy O Lord hold us up: and in the multitude of our thoughts within us, thy comforts refresh, delight our Souls. Keep us from murmuring or repining against thee; from entertaining any hard, unbecoming thoughts of thee; let us ever say, good is the word of the Lord, be it unto us even as he will. Give us the guidance, the supports, the comforts of thy holy Spirit. At what time we are afraid,  
let

let us trust in thee, cast our burden,  
all our care upon thee, because thou  
carest for us, and hast promised  
then to sustain us; injoynd us  
to be careful for nothing, but in  
every thing, by prayer and sup-  
plication, with thanksgiving (for  
all thy mercies) to make our re-  
quest known unto thee; and let  
thy peace, which passeth all un-  
derstanding, keep our hearts and  
minds, in a sense of thy love and  
favour, and acceptance, through Je-  
sus Christ our Lord, *Amen.*

**O** Fountain, Father of mercies;  
God of all comfort, and con-  
solation; quench not the smoaking  
Flax, break not the bruised Reed;  
revive, maintain, encrease and  
strengthen the smallest degrees and  
beginnings of grace in us, until we  
have overcome our doubts and fears,  
and all our spiritual enemies. When  
we are apt to be cast down, de-  
jected, and mistrustful of our selves,

let us not cast away our confidence in thee; not mistrust the God of truth; not call in question thy free promises of grace and mercy; not cast off the hope of thy gracious acceptance; not shut the door of mercy upon our selves, which thou hast opened to all the world. Be our support and stay under all heaviness and dejection of spirit; stand by us in the hour of trouble, tryal, temptation, death: Let not thy mercy, nor our faith fail us; when our flesh and our hearts faileth us, be thou the strength of our hearts, and our portion for ever, through Jesus Christ our Lord, *Amen.*

**R**emember us, O Lord with the favour that thou bearest unto thy people: O visit us with thy salvation; that we may see the good of thy chosen; that we may rejoyce in the gladness of thy servants;

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vants; that we may glory with  
thine inheritance. Let perfect love  
cast out fear: And a comfortable  
hope of thy mercy, be as an Anchor  
of our Souls, both sure and stedfast;  
that we may be never driven from  
it or thee, by any outward or in-  
ward storms or tempests. Let no  
temptation befall us, but such as is  
common to men, incident to thy  
Children: suffer us not to be temp-  
ted above what we are able, but  
with the temptation give an happy  
Issue, make a way to escape, that  
we may be able to bear and over-  
come through him who was in all  
points tempted like as we are, yet  
without sin, and hath overcome all  
his and our enemies; who was  
dead and is alive for evermore,  
making intercession for us; and hath  
the Keys of Hell and Death: To  
whom with thy blessed Majesty and  
holy

holy Spirit, be all honour, glory,  
and praise, now and ever, *Amen.*

**U**NTO God's gracious mercy  
and protection, we commit  
our selves. The good Lord bless  
us, and keep us. The Lord make  
his face to shine upon us, and be  
gracious unto us. The Lord lift up  
the light of his countenance upon  
us, and give us peace, now and ever-  
more, through Jesus Christ our Lord,  
*Amen.*

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